Ideology and the Translation of Islamic- Related Texts: Strategies, Procedures and Problems

الايدولوجيا وترجمة النصوص المتعلقة بالإسلام:

الاستراتيجيات والإجراءات والمشكلات

Prepared by:

Hiyam Mahmood Khaleel

Supervised by

Professor Bader S. Dweik

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Authorization

I, Hiyam Mahmood Khaleel, hereby authorize Middle East University to supply copies of my thesis to libraries, organizations or individuals when required.

Name : Hiyam Mahmood Khaleel

Signature : Hiyam Mahmood Khaleel

Date : 10 / 12 / 2016

Thesis committee decision

This thesis titled " Ideology and the translation of Islamic- related texts: Strategies, procedures and Problems" was successfully defended and approved on 10 /12 / 2016.

Thesis committee		Signature
1. Prof. Bader S. Dweik	Supervisor	
2. Dr. Majid Abdulatif Ibrahim	Member and Chairman	
3. Dr. Nazmi T. Shalabi	External Examiner	

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Dedication

This thesis is dedicated to all the persons whom I feel blessed to have in my life,

My aunt………May Allah bless her soul,

My father……...who is my ideal,

My mother…. Who is the most compassionate woman

My husband and My son, Riyadh who are the most

Precious endowment I have ever had.

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Ideology and the Translation of Islamic-Related Texts : Strategies, Procedures and Problems

By

Hiyam Mahmood Khaleel

Supervised by

Professor Bader S.Dweik

Abstract

This study aims to identify the various strategies and procedures that translators use in rendering ideological Islamic-related texts from English into Arabic and to explore the problems that they face in rendering ideological Islamic- related texts from English into Arabic .To achieve these purposes, the researcher has designed a translation test consisting of 10 extracts with ideological content written by Muslim and non-Muslim writers. The researcher has selected a purposive sample of 20 translators to perform the test. Only 16 of them have responded. The researcher has analyzed the results of the test quantitively and qualitatively. Moreover, the researcher has conducted open-ended interviews with four academic professors and five translators to obtain more information. The study reveals that two strategies have been used by the translators:- the foreignizing strategy, accounting for 191 frequencies (56.85%) of the total responses and the domesticating strategy, accounting for 123 frequencies

(36.60%) of the total responses. The other 22 frequencies (6.55%) of the total responses are wrong answers. It also reveals that 12 procedures have been employed by the translators: recognized translation, literal translation, naturalization and paraphrasing procedures underlying the foreignizing strategy and transposition, equivalence, omission, addition, glossing, magnifying, moderating and the label procedures underlying the domesticating strategy. Furthermore, the study reveals that the translators have faced the following six problems when rendering the texts; inability to deal with the ideological implications; the ambiguity of some words; the differences between source language (SL) and target language (TL) cultures; the translators' semantic and syntactic mediation; lack of knowledge and the inadequacy of dictionaries. Finally, the researcher offers many recommendations. The most important ones are Translators should recognize their role as mediators and interpreters rather than transmitters. It relies on them to communicate any pejorative implications to their readership; and that the translators should realize that faithfulness to source text (ST) does not necessarily mean passing texts that are replete with hidden agendas. Some translation procedures would serve both faithfulness to ST and communicating any ideological messages to the receptor.

Keywords: Ideology, Translation, Islamic-related texts, Strategies, Procedures, Problems.

ألايدولوجيا وترجمة النصوص المتعلقة بالإسلام:

الاستراتيجيات والإجراءات والمشكلات

اعداد

هيام محمود خليل

اشراف

الاستاذ الدكتور بدر سعيد الدويك

تهدف هذه الدراسة الى تحديد الاستراتيجيات والإجراءات التي يستخدمها المترجمون في ترجمه النصوص الايدلوجية المتعلقة بالإسلام من اللغة الانكليزية الى اللغة العربية و التحري عن المشكلات التي يواجهها المترجمون في ترجمة هذه النصوص. ولأجل تحقيق هذه الاهداف قام الباحث بتصميم اختبارا للترجمة يتكون من عشرة اقتباسات ذات محتوى ايدولوجي كتبت على يد كتاب مسلمين وغير مسلمين. وقام الباحث باختيار عينه قصديه مكونه من 20 مترجما لغرض اجراء الاختبار ولكن لم يستجيب منهم سوى 16 مترجما. وقد قام الباحث بتحليل نتائج الاختبار كميا ونوعيا. وعلاوة على ذلك, قام الباحث بإجراء مقابلات مفتوحة مع اربعة من الاساتذة الاكاديميين وخمسة من المترجمين للحصول على المزيد من المعلومات.

وقد كشفت الدراسة عن استخدام استراتيجيتين هما : استراتيجية التغريب وقد استخدمت 191 مره وبنسبة 56.85 % وإستراتيجية التدجين وقد استخدمت 123 مرة وبنسبة 36.60% اما الاجابات الخاطئة فاستخدمت 22 مرة وبنسبة 6.55 % .

بالإضافة الى ذلك كشفت الدراسة عن قيام المترجمين بتوظيف اثنا عشرة اجراءا في الترجمة. حيث وظف المترجمون في إستراتيجية التغريب : الترجمة المتعارف عليها والترجمة

الحرفية والتجنيس وإعادة الصياغة عن طريق الشرح. بينما عمدوا الى توظيف التبديل في النحو و المكافئ في المفردات والحذف والإضافة وإضافة الهوامش والمبالغة والتعديل والتمييز بعلامات في استراتيجية التدجين.

كما كشفت الدراسة عن وجود ستة مشكلات واجهها المترجمون عند ترجمة هذه النصوص وهي:

- عدم القدرة على التعامل مع المضامين الايدولوجية.
- الغموض الذي يكتنف بعض الكلمات.
- الاختلافات بين ثقافة اللغة المترجم منها والمترجم لها.
- التدخل الدلالي والنحوي للمترجم.
- افتقار المترجم الى المعرفة بالموضوع.
- القواميس غير مناسبة.

هذا وقد قدم الباحث عددا من التوصيات اهمها ضرورة ان يعي المترجمون دورهم كمفسرين ووسطاء وليسو مجرد ناقلين للنصوص حيث يقع على عاتقهم توضيح اي كلمات ذات مضامين ازدرائية الى القراء وان يدرك المترجمون ان الامانة في نقل النصوص لاتعني بالضرورة تمرير نصوص ذات اجندات مخفية , حيث ان بعض اجراءات الترجمة يمكن ان تؤدي ألغرضين , الامانة في نقل النص وإيصال اي محتوى ايدولوجي للمتلقي .

الكلمات المفتاحية : الأيدولوجيا , الترجمة , النصوص المتعلقة بالإسلام , ألاستراتيجيات , الإجراءات , المشكلات.

Chapter One

Background of the study

1.1 Introduction

Recent technology advancement has reduced the world to a small place. People of different cultural backgrounds are involved in an inter-cultural interaction. Ideas, beliefs, and norms of a certain community constitute its ideology and differentiate it from other communities. History, traditions, language and religion are different manifestations of culture. In the course of inter-cultural interaction , cultural differences are supposed to be tolerated, understood and accepted.

Religion is the most sensitive area of culture. Religious beliefs are not negotiated because most people grow suspicious to opposing points of view. The peculiarity of religious language stems from its divine status, connotative meaning, and stability (Al-Harahsheh 2013). Being associated with God, religious language is supposed to be fixed and transmitted from a generation to another without any change. Changing or introducing new terms in religion might denote different implied meanings and different ideologies. Thus, religious language is considered ideologically – a bounded language. This is why coining religion related terms often stickles people. For example, "Mohammedism" a term which was coined by (Sale,1891) as a synonym

of "Islam" was rejected by Muslims who considered it offensive since it suggests that the source of Islam is Mohammad (peace be upon him) rather than God.

Currently, many Islamic-related terms have been coined to describe different issues related to Islam by non-Muslims such as " fundamentalists, radicalism , Islamists…etc". These controversial terms are adopted by some Muslims and rejected by others, which indicates the existence of different ideologies within Islam.

Translation as a means of communication mediates in this ideological conflict. The source text (ST) reflects the ideology of its writer who usually addresses a certain readership. Addressing different readerships of different ideologies and backgrounds is an effective factor in the production of the target text (TT).

Among the different procedures or techniques which are used in translation, there is no single typical procedure to be adopted. The translator has to decide which procedure to use according to contexts, intention, and ideology. Using a certain procedure rather than the other may reflect a kind of manipulation on the part of the translator. For instance, transferring (borrowing) the term " Mohammedism " to the target text or using the cultural equivalent " Islam " reflects different

ideological attitudes since they carry different connotative meanings. Another procedure in which the translator makes a shift in the point of view of the source text units is" modulation" (Gaber, 2005) which may also be used to manipulate a text. Using passive construction, for example, would make a shift in the perspective of the readership. Drawing the reader's attention to a certain idea may come at the expense of another one.

The current ideological conflict which prevails in the Islamic world internally and externally has enhanced the need for interfaith dialogue and intercultural communication with more understanding and acceptance and less misconception. Religious ideologies are used in the current conflict in the Islamic world. They shape the civil and political life of people. New Islamic- related terms are coined by Muslims and non-Muslims. These terms are used in mass media, political and religious discourses to serve certain agendas. Getting familiar with such terms, people may use them without knowing their connotative meanings. Translators play an important role in rendering these terms. They should take into account their implied meanings, so as to avoid misconception. Translators, aware or not, may get involved in ideological interference in rendering such ideologically- loaded texts either to follow their own ideology or to satisfy their readership.

1.2 Statement of the problem

Recently the question of ideology in translation has been of great concern to theorists of translation. While some theorists stress providing an ideal (semantic and linguistic) equivalent of the source text, others draw the attention to the fact that there is no real equivalence in translation and emphasize that the role of the translator's ideology cannot be concealed because they see translation as a "recreation" or a "rewriting" of the source text. In rendering a text with ideologically-loaded terms, the translator encounters many obstacles that may encourage him / her to manipulate a text to make the target text cope with his own ideology or with the constraints of his/her readership. This might distort the meaning of the original text. This is why the researcher intends to conduct this research.

1.3 Objectives of the study

This study aims at achieving the following:-

1. Identifying the various strategies and procedures that translators use in rendering ideological Islamic-related texts from English into Arabic.

2.Investigating the problems that translators face in rendering ideological Islamic- related texts from English into Arabic.

1.4 Questions of the study

To achieve the above- mentioned goals, the study attempts to answer the following questions:-

1.What are the various strategies and procedures that translators use in rendering ideological Islamic- related texts from English into Arabic?

2.What problems do translators face in translating ideological Islamic-related texts from English into Arabic?

1.5 Significance of the study

The investigation of ideology in translating Islamic – related texts is worthy because it plays a vital role in Muslims' life, especially in this era. The study will hopefully enrich translators' awareness of the important role they play in translating such texts. Very few studies have been conducted in this area whether in Jordan or in other Arab countries. It may also benefit teachers, students and others who are interested in translation. Therefore, this study may fill a gap in the literature.

1.6 Limits of the study

This study has been conducted in Jordan during the academic year 2015- 2016.It has been applied to professional translators.

1.7 Limitations of the study

- The study examines only the translation of English- Arabic ideological Islamic- related texts.

- For practical reasons, only ten English texts have been chosen out of the data collection.

- It should be pointed out that the translators are unknown since the research has not been intended to examine the translator's orientations.

- The sample is purposive. It doesn't represent the whole population of professional translators.

Therefore, the findings of this study may not be generalized to all translators in Jordan. It is only limited to the sample of translators and the instruments used in this study.

1.8 Definition of terms

Ideology :-**Theoretically**, it is " assumptions, beliefs, value-systems which are shared collectively by social groups" (Simpson, 1993, p, 5). **Operationally**, it refers to the translator's own ideas, beliefs, and attitudes that influence his/her translation of Islamic-related texts.

Translation :- Theoretically, it is " rendering the meaning of the text into another language in the way that the author intended the text"

(Newmark ,1988, p,5). **Operationally**, it refers to rendering Islamic-related texts and the role of the translator as a mediator in bridging the gap between different ideological spheres.

Islamic-related text:- Operationally, it refers to a text that is connected to Islamic issues whether it is written by Muslims or non- Muslims.

Strategy:- T**heoretically**, is defined in Oxford Advanced Learner's Dictionary as "a plan that is intended to achieve a particular purpose."(Hornby, 2004, p, 1284) **Operationally**, this study indentifies two strategies, Foreignization:- is a translation strategy in which the translator clings to the foreign language and culture of the ST which result in violation of the target culture conventions as in rendering " Muhammmd's life " into " حياة محمد " without adding honorific words and Domestication:- is a translation strategy in which the translator adopts the culture of target language in his translation, which may result in loss of the message of the source text as in rendering " rogue state " into " دولة حرابة " instead of " دولة مارقة ".

Procedures:- Theoretically, Newmark (1988, p, 81) differentiates between methods and procedures " While translation methods relate to the whole texts, translation procedures are used for sentences and the smaller units of language **Operationally**, procedures refer to all the

techniques used by the translators in rendering Islamic- related texts, such as recognized translation, literal translation, paraphrasing, naturalization, transposition, equivalence, omission, addition, magnifying, glossing, moderating and label translation.

Problems:- Theoretically, a problem is defined in Oxford Advanced Learner's dictionary as " a thing that is difficult to deal with or to understand "(Hornby, 2004, p, 1008). **Operationally**, it means problems that the translators of Islamic-related texts face in translating ideologically-abounded texts that oppose their own ideologies and their readership ideology.

1.9 Conclusion

This chapter has identified the basic concepts of the research which are ideology, Islamic-related texts, problems, strategies and procedures used in translating ideological Islamic-related texts. It displayed the objectives, the questions, the significance , the limits , the limitations and the keywords of the study. Thus, it represents the starting point of the research.

Chapter Two

Review of literature

2.0 Introduction

This section is divided into two parts, theoretical review of the literature and empirical studies.

2.1 Review of theoretical literature

This part is subdivided into two parts: the first deals with the concept of ideology and its definition, and the second deals with theoretical studies that tackle ideology and translation with reference to the various strategies and procedures used in translation.

2.1.1 Review of theoretical literature related to ideology and language

The term " ideology " has always been associated with political connotation which is obvious in its dictionary definition where it is defined as:

1- a set of ideas that an economic or political system is based on ".

2- " a set of beliefs, especially one held by a particular group, that influences the way people behave " Hornby (2004, p, 643). While the

first definition refers to the relationship of ideology and policy, the second one highlights the impact of ideology on people's behavior.

Ideology can be seen from different perspectives. Eagleton (1991,p,1) defines it as " a text woven of a whole tissue of different conceptual strands". He also refers randomly to some definitions of ideology such as:-

a. a body of social characteristics of a particular social group or class;

b. ideas which help to legitimate, a dominant political power;

c. False ideas which help to legitimate a dominant political power;

d. Identity thinking;

e. the conjuncture of discourse and power ;

f. action-oriented sets of beliefs .

The above- mentioned definitions reflect three senses of the concept of ideology:- the descriptive, the pejorative and the positive as presented in Guess' taxonomy(1981) of the concept of ideology (cited in Fandi, 2005,p, 5).

Simpson (1993) views ideology, from a critical linguistic angle, as " assumptions beliefs and value-system which are shared collectively by social groups "(p, 5). This definition suggests that ideology is the vital

element of any social group. He states that the dominance of a certain ideology stems from the powerful and authoritative political, religious and social institutions which circulate their ideologies by using specific linguistic practices. He indicates that the idea that " language reproduces ideology "(p, 6) is an essential element of critical linguistic principles. So language expresses ideologies and constitutes them.

Hatim and Mason (1997) state that ideologies may be manifested in individuals as well as groups of individuals . They define ideology as "[A] body of assumptions which reflects the beliefs and interests of an individual, a group of individuals, social institution …etc, and which ultimately finds expression in language"(p, 218). The definition also emphasizes the interconnection of ideology and language.

Van Dijk (2001, p. 12) defines ideology as " a special form of social cognition shared by social groups.". He argues that ideologies form the grounds of social conventions that are practiced by members of a certain social group, including discourse, which is a product of ideology serves as a means of producing ideology.

Van Dijk maintains that ideologies are not necessarily negative. He indicates that "the consequences of the social practices based on [a certain ideology]"(p, 14) is what makes an ideology "good" or" bad". He

states that while some ideologies may create social supremacy and arranged dispute and contest , others can arrange the social thinking and conventions of a social group. Van Dijk's definition highlights_two integrated aspects of ideology: cognition and society. Cognitively, he argues that ideologies are a model of self-conception of the members of a group which results in representing themselves as a social group. He proposed a theoretical representational format that underlies the ideologies of the same group:

. Membership bases such as gender, ethnicity: who are the members of the group?

. Actions : what activities they do ?

. Aims : why they do these activities ?

. Norms and values : what is good or bad for them ?

. Position : what is their status in society ?

. Resources : what do they have or want to have ?

He proposes three models which have a crucial effect on discourse and social practices. These are :-

. Social models represented in ideologies, knowledge, and attitudes of the social group.

. Mental models which are represented in " episodic memory" i.e. people's own experiences.

. Context models which are represented in people perception or interpretation of the current situation or activity they take part in.

These three models may be " ideologically biased models " and they may " form the input of discourse production, and may thus give rise to biased topics, lexical items, or metaphors, among many other (especially semantic) properties of discourse". (Van Dijk, 2001, p, 17).

Recently, Islam as a religion is confused with Islamism as an ideology . Westerners often see Islam in terms of suicide bombings , killing civilians, murdering each other..etc. Unfortunately, Muslims themselves , under the pressure of wars and military clashes ,began to confuse Islam with Islamism. Today, words like Islamism , Islamists, radicalism and issues that are related to Islam such as hijab are widely discussed from different points of view. Arab Translators find themselves in a critical situation in translating such issues, therefore, it is important to investigate the impact of ideology on translating such Islamic-related texts.

2.1.2 Review of theoretical studies related to ideology, translation, strategies and procedures

There are several scholars and theorists who have written on the impact of one's ideological world view on one's translation. The translator's ideology is reflected in his interpretation of a text and his/her translation.

Newmark (1981) states that the choice between communicative and semantic methods is relatively decided by the attitude towards mass readership and the text producer. The choice is implicitly seen as ideological mediation. He emphasizes that "The particular prejudicial and prejudiced cultural senses of some words have to be noted by translators".(p,118). He also highlights the peculiarity of words that convey or suggest connotative meanings apart from their explicit names. He indicates that "such words are based on the feelings and moral ideas they rouse in both the transmitter and receptor"(p,119). Moreover, Newmark draws the attention to "evaluative language" which denotes the author's assessment of values explicitly or implicitly. He states that some words such as "terrible, passable" have unsettled meaning unless they are based on " a scale" which copes with writers value judgments and then might be transformed according to the target culture. Words such as revolutionary, formalists…etc gain their evaluative fact from the

culture they derived from . In translating such words, Newmark states that the translator may support the reader with a footnote to sustain the " thought content" of the ST. Furthermore, the translator is authorized to assess the subjectivity of the writer's evaluations. He also indicates that while some verbs are informative, others may denote positive or negative meaning which should be taken in account in translation (Newmark,1981).

Newmark (1988) indicates that it is misleading to translate concept – words such as 'radicalism' or ' realism' literally because they locally have different connotations. He proposes the following procedures to be used in translation:-

1. Borrowing: to take a word from one language to another without any translation. It can be used in rendering new concepts.

2. Naturalization: to adapt the SL word to the normal pronunciation and morphology of the TL.

3.Transposition that is to make a shift in grammar from SL to TL.

4.Cultural equivalent: that is to replace SL cultural word with its equivalent in the TL.

5. Functional equivalent: that is to use a cultural-natural word that denotes the intended meaning.

6. Descriptive equivalent: that is to provide a description in different words to express the meaning.

7. Synonymy to render the SL word to a near TL equivalent . It is used where only if the accurate equivalent may not exist, otherwise it is considered a mark of poor translation.

8. Thorough-translation: that is to translate common collocation names of organizations literally.

9. Recognized translation: that is to render institutional terms by using its official or accepted translation. The translator can gloss it if he/she wants to show his/her disagreement with the official rendering.

10. Paraphrasing is to add an explanation of the meaning when the SL text has important implications and omissions.

11. Modulation is to alter the point of view of the source text units.

12. Notes, addition, glosses: that is to add extra information to clarify some cultural, technical and linguistic words or to express his/her opposition to the original text.

13. Labeling :- a tentative translation, marked by inverted commas. It is often used with new institutional terms.

Hatim and Mason (1990)state that the ideological involvement in translation may be used as a device of power. They state that " behind the systematic linguistic choices we make, there is inevitably a prior classification of reality in ideological terms."(p, 161). Ideology is manifested in language at a lexical-semantic level and at the grammatical-syntactic level.

Lefevere (1992) argues that the translator is not a passive agent in the process of translation. The translator's ideological assumptions and those of his/her target audience will play an important role in interpreting the ST and the strategies he/she uses in rewriting it. According to him, the translation process is not conducted in a vacuum, it is done under especial purposes that shape it. He states that " translation is a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way " (Lefever, 1992, p, xi).

Venuti (1995) presents two strategies of domestication and foreignization. He indicates that using a certain strategy in a certain socio-cultural situation may reflect " ideological implications".

Domestication strategy is used by the translator to serve his target audience so he/she makes certain changes in the ST so as to cope with the values and conventions of the target-language culture. This strategy implies the ST has to submit to transformation to make the TT "transparent, fluent and natural" . This strategy often reflects ethnocentrism . " Foreignization " is the second strategy that Venuti (1995) presents. This strategy aims to maintain the foreign text without changing. The translator retains cultural and linguistic elements of the ST in order to create the same effect of the ST on its original readership. The TT will be somehow difficult to understand since it is replete with foreign culture and it might also violate the values and beliefs of the target culture.(Nazzal, 2012).

2.2 **Review of related empirical studies (previous studies)**

Holt (2004) investigated the theoretical and practical problems of translating Islamist discourse. He conducted a case study in which he employed Sayyid Qutb's Ma'aalim fi T-Tariiq and its English translation Milestones (1997) by Bobby Sayyid. The study revealed that theoretically, Islamist discourse tries to develop an ideology that is outside the course of the west and it also confronts the concept of universality which led the translator to reserve a lot of Arabicness to keep Islam as the master signifier; practically ideological Islamist texts

are accompanied with explicit problems such as inter-textuality, figurative devices uncommon to English readership and the issue of polysemy in which one signifier refers to more than one signified which the translated version also failed to address; and using transliteration technique in translating some Islamic terms which carry layers of connotative meaning result in losing meaning and deprived the English language readers from accurate meaning of these terms which are crucial to Qutb's conception of the words.

Fandi (2005) investigated the linguistic devices and procedures used by the translators to distort the Arabic text translated into English . The study also aimed to develop a typology associated with the use and misuse of ideology in the translation process, and what sense of ideology the translator should uphold in translation. For this purpose, four texts were elected. The source text was an Arabic transcript of a videotaped statement by the leader of al-Qaeda, Osama bin Laden who was liable for arranging the attack on 11 September 2011. The researcher chose this text because "it abounds in religious rhetoric and expressions characteristic of an orator well-versed in Islam and Arabic." (Fandi,2005, p34). The three target texts are the translation of the Arabic text from three leading news agencies (ABC, Associated Press, and Reuters) in which the researcher examined ideology having in account both content

and linguistic points of view. The study revealed that some translators are predisposed to manipulate, distort, and abolish so that the translation is obviously biased and provides only a partial version of reality; translation can be used to serve the interests of a certain social group by orienting, legitimating or justifying these interests; the translator must evolve in his readership the same ideology of the original text by adopting a " descriptive" form of ideology .

Al- Thuwaini (2006) explored the role ideology plays in changing the denotative meaning of a term when used in sensitive texts, such as religious or semi-religious texts. It also aimed to propose a way by which a cultural equivalence can be used in such cases. The researcher translated a chapter from Lewis's book *The Crisis of Islam* into Arabic and analyzed it. He pointed out that *The Crisis of Islam*(2003) is oriented to western readers to help them understand why Muslim world prefers to return to a "sacred past" and dogmatically rejects " modernity". To drew the attention to the author's argument the researcher adopted foreignization strategy (Venuti, 1995, 1998)and descriptive strategy (Hatim ,2001). The study showed that translation of sensitive texts(religious and political) demands the approach of all-fold concept of ideology since equivalence alone is not enough to render the connotative meaning and the effect of the source text; the translator, according to

historical review, suggested some Arabic equivalents for critical terms which are widely used in the world media such as Islamism, fundamentalism, and jihad. These equivalents may provide accuracy and formulate the questionable agreement on a final ideologically translatable concept and the thesis call to stabilize a project for a "standardized" translation to such controversial religious terms which reflect the history of Muslims their identity and their criterion of fidelity and unity.

Al-Mohannadi (2008) investigated ideology in translation . The study aimed to find out the effect of the translator's ideology on his/her style and the way he/she chooses words which lead to form the world views of receivers . Relying on the comparative analysis of three texts: the original is Bin Laden's speech on 7 October 2001 in Arabic and two translated versions of BBC and CNN in English. The analysis evaluated the likelihood of the translators' mediation based on Hatim and Mason (1990,1997). The study revealed that the BBC's version was to a degree better than the CCN's ,i.e. it rendered the massage of Bin Laden's communicatively ; intended or not, CNN's version had many mistakes, omissions, additions and discrepancies and on re – reading CNN's translation the researcher came to a conclusion that the mistakes didn't reflect the translator ideology but they were attributed to his/her

linguistic inadequacy and the stress and the haste under which the translation was done.

Keshavarz and Zonoozi (2011) investigated the manipulation of Ideology in a translation of political texts. The study aimed to find out whether the ideological reforms of political texts is modified in the process of translation or not and to find out whether certain lexical patterns, a grammatical structure used in translation underlying certain Ideology. To achieve these goals the researchers chose three English books as well as their translation in Persian to be analyzed according to CDA approach, depended on Fairclough(1989), Van Dijk (2004) and Farahzad (2007). The study revealed that translators used certain grammatical structures and semantic discursive strategies as an ideological device. The basic strategy used by the Persian translators was of positive self-presentation and negative-other presentation, and the analysis of macro-features disclosed the translator's ideological inclinations and judgments towards the source texts and their authors.

Al - Harahsheh (2013) investigated the effect of the translators' ideology on rendering Islamic texts written by non-Muslim and translated by Muslim students. For this purpose, three Islamic texts written by non-Muslim were selected to be translated by 49 undergraduate students (48 Muslim students and one Christian student).

The data of the study were collected during the fall semester, 2012-2013 of Yarmouk University. The students were not informed of the exact aim of the study to avoid interference in their translation. The researcher employed Critical Discourse Analysis (CDA) to explore the investment of ideology in translating religious texts. The study revealed that ideology has a significant impact on the translation of Muslim students when rendering Islamic texts written by non-Muslims; they were predisposed to add honorific expression after the name of prophets and names of sacred places; they omitted and replaced words that imply negative connotations to lessen their impacts so as to cope the TT with their religious and cultural ideology; and the study indicates that CDA is an important tool in investigating the social, cultural and ideological practices in translation.

AShubbak (2013) investigated the impact of ideology on translating news items among Arab translators. The purpose of the study was to investigate how Arab translators render sensitive news items from English into Arabic. It's also aimed to discover the influence of the translators' affiliation on the translation. Moreover, the study aimed to show how inexperienced Arab translators translate controversial news items in comparison with translators of different news agencies. To achieve these purposes , the researcher examined news reports rendered

from English into Arabic in five news agencies and daily news- papers that are the :- BBC, AFP, Reuters, France 24, and Alrai Jordanian Daily Newspaper. The analysis focused on features that indicate the utilized strategies in translation, such as deletion, addition, semantic change, structure shift, and distortion. Moreover, a twenty-five item test was conducted to graduate students enrolled in translation the English language programs at two Jordanian universities that are: MEU and Petra, to explore the impact of ideology on translating news items among novice translators. The study revealed that Arab translators use addition, omission, mediation(semantic change)dynamic equivalence as manipulative strategies when they render controversial news items ; using manipulative strategies varies between experienced and inexperienced translators due to the policy of the news agencies ; and novice translators' translation decidedly affected by their political and cultural affiliations. Their ideological intervention was consciously used and not for lack of Knowledge or incompetency.

Alghamdi (2014) investigated the notion of ideology transference through the translated texts. The study aimed to explore the effect of the social-cultural and ideological restraints on the translator's strategies used in translation. It also aimed to identify the ideological presumption implied in both the ST and TT. To achieve this purpose the researcher

selected two different Arabic translated version of Chomsky's book " Media Control". The data analysis was based on CDA theory, especially the framework stated by Van Dijk (1999). The three texts were examined at two levels:- Macro-level analysis to investigate when, how, where and what the text is and Micro-level analysis to investigate: lexicalization which inspects the use of biased words and ideologically hidden terms and dominate syntactic choices which inspect the deviation among verbs, adjectives, pronouns , proper noun and adverbs in both TTS. It also investigates the important differences in terms of modalisation , nominalization, passivization and addition versus omission in translation and foreignization versus domestication. The study revealed that There are cogent differences between the two TTS in choosing the lexical items and other syntactic structure in comparison with ST; The cogent difference denotes some ideological transference through translation process; and to a degree, these differences were also affected by the translator's socio-cultural and ideological restrains .

Siregar (2015) investigated ideology in translating Covey's The 8th Habit into Indonesia . The study aimed to explore the translation ideology and to identify the method and the techniques which were used in rendering the text. The data were collected from chapter five of The 8^{th} Habit and its translated version in Bahasa Indonesia. The researcher

analyzed 430 pairs of both text according to Venuti's strategies (foreignization and domestication) and the techniques which are proposed by Vinay and Darbelent (cited in Venuti2000). The study revealed that a proportion of 50.70% of the data were translated faithfully by using literal, borrowing and claque techniques while 49.30% of the data were translated communicatively by using addition, omission, transposition, modulation, equivalence and adaptation which reflect domestication in ideology.

3.Conclusion

The reviewed literature displayed how ideology in translation has been investigated in different subjects and different languages using different methodologies. Most of the studies showed that the translator's ideology is reflected in a way or another in his/her translation. The researcher benefited from these studies on different levels i.e. the theory, methodology and procedures to widen the scope of the research and to develop the methodology used in conducting the research.

Chapter Three

Methodology

3.0 Introduction

This chapter deals with the methodology and procedures used in this study. It describes the instruments of the study, their validity and reliability and the population and sample, Furthermore, it displays how the data are analyzed , statistical treatment, and procedures of the study.

3.1 Instruments of the study

This study employs a mixed design in gathering and analyzing the required data. It utilizes the qualitative and quantitative methods (a test and an open-ended interview) in drawing out the conclusions of the research. To facilitate the mission of administering the test and the interviews, the researcher got a permission letter from the university. (See Appendix A, p, 82).

3.1.1 The translation test

The researcher developed a test to identify the strategies and procedures that experienced translators in Jordan use in translating ideological texts. The test embodied two parts. While the first comprised the demographic

data of the participants, the second was dedicated to translating 10 extracts derived from books, articles and websites (written by Muslim or non-Muslim writers). Three of them were non-Muslim orientalists, known for their controversial and influential writings about Islam, namely George Sale, Bernared Lewis, and Daniel Pipes. The three Muslim ideologists whose ideas about Islam were influential and controversial for both Muslims and non-Muslims, were Abu Alaa Maududi, Sayyed Qutb, and Ali Shariati . The two other writers were Muslim American scholars and writers, namely Imam Zaid Shakir (a specialist in Islamic spirituality) and Laila Ahmed (a specialist in Islam and Islamic feminism).

To help the translators figure out the ideology in each extract, the researcher provided the names of the writers for each one. Newmark's (1981) evaluative language is considered in designing the test which contains : controversial terms, vague adjectives, and verbs with negative connotations which might result in disparity in translation due to the ideologies of the translators . (See Appendix B, p, 83)

3.1.2 Interviews

To answer the second question (What problems do translators face in translating ideological Islamic- related texts from English into Arabic?)

the researcher interviewed four academic professors of translation and five professional translators who answered the question. (See Appendix C, p,87) for the interview question and (See Appendix D, p, 89) for the interviewed academic professors.

3.2 Validity and reliability of the instruments

3.2.1 Validity of the instruments

After preparing the extracts of the test , the suggested translation and the interview question, were given to a panel of four university professors who have a teaching experience in translation and linguistics to insure the validity of the test and for the suggested translation, (See Appendix E, p 90). They were asked to comment on the suitability of the extracts and to suggest any modifications if needed to achieve the objectives of the study. For the validation letter and the validation committee, See (Appendix F, p, 94)and (Appendix G, p, 95).

3.2.2 Reliability of the instruments

The reliability of the instruments was examined by means of a test-retest. The translation pretest was administered to a group of five professional translators who were not included in the sample but have the same characteristics. The test was repeated after one week. The results were stable. Their feedback provided helpful and valuable comments. They acknowledged that the texts were difficult and their translation required time and deep understanding.

3.3 Population and sample of the study

The population of the current study embodies experienced translators in Jordan. Out of 20 translators who were chosen purposively to perform the test, only 16 translators responded to the designed test. Moreover, four academic professors and five professional translators were selected to participate in the interviews.

The demographic data of the participating translators and their general background include gender, age, nationality, work experience, educational background and the major in college or university. The sample included 8 males and 8 females whose age ranged between 23 and more than 40 years. All of them were Jordanians except one Iraqi translator. Their work experience ranged from one to more than 40 years

in translation. All of them were Muslims; twelve of them held M.A degrees, two were holders of Ph.D., and two were B.A holders. Most of them majored in English, literature, linguistics, and translation. However one of them majored in English for specific purposes and another one majored in Islamic theology. (See Appendix H, table 1,p, 96)

3.4 Data analysis

The data which were collected from the test were analyzed according to Newmark's (1988) procedures of translation , then classified under two strategies: foreignization and domestication which were presented by Venuti (1995) to point out two kinds of ideologies in translation. Furthermore, the data were also analyzed in the light of the review of related literature, especially those which were related to the procedures used by the translators to utilize ideology such as omission, addition, magnifying and moderating.

Three alternatives were used in analyzing the test:-

1.procedures such as recognized translation , naturalization (without glossing), literal translation and paraphrasing were classified under foreignizing strategy .

2. Procedures such as transposition, equivalence, addition, omission, magnifying and moderating, glossing and labeling which may suggest utilizing ideologies were classified under domesticating srtategy.

3.The wrong translations which distorted the meaning due to the referential and linguistic mistake were identified.

Furthermore, the percentages and frequencies of the responses were estimated. The qualitative data which were collected from the interviews were analyzed , narrated and described.

3.5 Procedures

To conduct the study, the researcher performed the followings steps:-

1. Collecting theoretical and empirical studies that are related to the topic.
2. Determining the objectives and questions of the studies that are related to the topic.

3. Administering the translation test.

4. Checking the validity of the test by submitting it to a panel of academic experts.

5. Checking the reliability of the test by means of test-retest.
6. Performing the interviews.

7. Analyzing the data.

8. Drawing out the results and conclusions.

9. Proposing the recommendations for further research.

10. Recording the references according to APA style.

11. Adding the appendices.

Chapter Four

Results of the study

4.0 Introduction

This chapter presents the results for the questions of the study :-

1.What are the various strategies and procedures that translators use in rendering ideological Islamic –related texts from English into Arabic?

2.What problems do translators face in translating ideological Islamic-related texts from English into Arabic?

4.1 Results of the first question :

The results of the translators' performance are presented in Table 2 (See Appendix I, p, 97). In ten extracts, 21 units were discussed separately to show the strategies and procedures that are used in the test. The results showed that item (2.c, 7.b, 7.c, 4.a, 9, 3.a, 1, 2.a) arranged in a descending order have the highest frequencies in ideological translation. Items (3.c, 3.e, 4.c, 10, 5) arranged in a descending order have the highest frequencies in providing wrong answers.

Item 1. '' Mohammedism''

The term " Mohammedism" is defined as: " obsolete. Now offensive and rare " the religion introduced by Muhammed: Islam.(www.your dictionary.com). " The test showed a disparity in translating the term. While (62.50%) of the participants used foreignizing strategy , by employing naturalization and paraphrasing, rendering it respectively into " المحمدية " and " دين محمد ", (31.25%) of them used domesticating strategy by employing equivalence, addition and glossing, rendering it respectively into "الاسلام" , " الديانة التي جاء بها النبي محمد صلى الله عليه وسلم" and "المحمدية" with a footnote explaining that the term is offensive. Meanwhile (6.25%) rendered it wrongly as " لم يكن المحمديون مخترعون جيدون" (Mohammedans were not good inventors) which distorts the meaning completely.

Item 2

This item refers to the well known Fatwa issued by Khomeini , the 1st supreme leader of Iran (1979-1989), against the novelist Salman Rushdie on February 14,1989 because of his novel, *Satanic Verses*.

The results showed a disparity in three parts of this item:-

A.'' recruit an assassin ''

Whereas (62.50%) of the participants used foreignizing strategy by employing recognized translation such as تجنيد قاتل/ قاتل ماجور/ مغتال . (37.50%) of them employed domestication by using transposition: changing the singular " assassin " into plural, rendering it into تجنيد القتلة which might denote a kind of generalization.

B.'' ayatollah[Khomeini] ''

While (87.50%) of the participants used foreignizing strategy by employing recognized translation, rendering it into "اية الله الخميني ", (12.50%) of them used domesticating strategy by omitting the honorific title " اية الله ".

C. Standard Islamic practice

Domesticating strategy is used by all the participants (100%) by employing transposition procedure, changing it from singular into plural as الممارسات الاسلاميه القياسية or الممارسات الاسلامية النموذجية and addition by using magnifying words ممارسات الدين الاسلامي و الممارسات الاسلاميه السمحة الحنيف / المعتدل.

Item 3

A. Islamic extremism

Islamic is the adjective of Islam. According to the *Free Dictionary*, it means 1. Relating to or characteristic of Islam or its adherents 2. In accordance with or permitted under the Sharia. Thus describing " extremism " تعصب , تطرف as " Islamic" suggests that extremism is an authentic characteristic of Islam.

The results of the study showed that whereas (50%) of the participants used foreignizing strategy by employing recognized translation such as التطرف الاسلامي , التعصب الاسلامي , (50%) of them used domesticating strategy by employing transposition procedure, changing the adjective " current " سائد , شائع into noun and rendering it into " التيارات الاسلاميه المتطرفة / المتعصبة " which confines " extremism " to certain Islamic currents.

B. Subversive radicalism of Al-Qaida

According to *Oxford Advanced Learner's Dictionary* (2004, p, 1298) ,the word " subversive " is " trying or likely destroy or damage a government or political system by attacking it secretly or indirectly ".

All the participants used recognized translation, rendering it as التخريبي or الهدام. According to *Oxford Advanced Learner's Dictionary* (2004, p, 1043), the word " radical " means " in favor of thorough and complete political or social change". " Radicalism " is the " belief in radical ideas and principles ". Politically the term is associated or conflated with " extremism " which enhances the need to confine and define the two terms (Borum, 2011).

The term showed a disparity in translation. Whereas (81.25%) of the participants used foreignizing strategy by employing either naturalization , rendering it into الراديكالية or recognized translation rendering it into التطرف"extremism", (18.75%) of them used domesticating strategy by omitting the term.

C. preemptive

The adjective " preemptive " is proved to be vague or difficult to be translated in this context because the direct meaning, provided by dictionaries, dosn't fit the context. According to *Oxford Advanced Learner's Dictionary* (2004, p, 993) " preemptive" is " done to stop somebody taking action, especially action that will be harmful to yourself " i.e. "وقائي" or "استباقي " . The word " preemptive " is also translated in *Al-Mawrid Al-Hadeeth* (2013, p, 906) as خاص بحق الشفعه :-

شفعي i.e., related to preemptive (business) :- a priority given to a partner or a neighbor to buy a land or shares offered for sale before the others. All the previous meanings seem out of the context.

According to *Wex Legal Dictionary*, " preemptive" is " when the state law and federal law conflict, federal law displaces, or preempts, state law, due to Supremacy Clause of the American constitution".

Considering that the writer addresses American readership, he may intend to convince them that fundamentalism has the priority and the privilege to preempt because of its supremacy in the Saudi establishment. According to the *Free Dictionary*, " preemptive" is " having the power to preempt or take precedence: preemptive authority".

Thus preemptive can be translated in this context as ذات الاسبقية او الاولوية or ذات السبق .

The word showed a disparity in translation. Whereas (50%) of the participants used foreignizing strategy by employing literal translation such as الاستباقية or الوقائية ,(25%) of them used domesticating strategy by omitting the term. Meanwhile, (25%) of them rendered it wrongly as "المذهب الشفعي " or " المالكية " which might be confused with the major Islamic jurisprudence schools (Shafi'i) and (Maliki) and it is also translated wrongly as " بدائية " primitive ".

D. Fundamentalism

Originally, the term " fundamentalism " is used to refer to " a movement in the 20th century Protestantism emphasizing the literally interpreted Bible as fundamental to Christian life and teaching " (www.merriam-webster.com). Then, the term is expanded to include other religions. According to *Oxford Advanced Learner's Dictionary* (2004, p, 523), fundamentalism is defined as " the practice of following very strictly the basic rules and teaching of any religion ".

Lewis(1988) and Holt (2004) argued that applying the term fundamentalism to Islam is problematic, unsuitable and can be confounding, yet, the term is applied to Islam by Lewis himself. Today, the term is controversially associated with " extremism" especially in the press and mass media.

The term showed a disparity in translation. Whereas (75%) of the participants used foreignizing strategy by employing either recognized translation, rendering it into " الاصولية " or employing literal translation such as "التطرف" extremism or " التعصب "fanaticism, (25%) of them used domesticating strategy by omitting the term.

E. The institutionalized revolution of the ruling Iranian hierarchy

The word " hierarchy " showed a disparity in translation. According to *Oxford Advanced Learner's Dictionary* (2004, p, 610) " hierarchy " is " a system, especially in a society or an organization, in which people are organized into different levels of importance from highest to lowest: the " social/political hierarchy ". It can be translated as "التسلسل الهرمي " or " تراتبية ".

Whereas (43.75%) of the participants used foreignizing strategy by employing recognized translation such as " التسلسل الهرمي للحكم " or " الحكم التراتبي ", (31.25%) of them used domesticating strategy by omitting the word. Meanwhile, (25%) of the participants translated it wrongly as " العائلة الحاكمة " , " السلالة الحاكمة " the ruling family or " الطبقة الحاكمة " ruling class.

Item 4

A. An Islamist state

The term Islamism was coined by the French Philosopher Voltaire in the mid-eighteenth century to refer to " Islam ". It was intended to replace the offensive term " Mohammedanism" which was coined by Sale. The term " Islamism " was free from pejorative meaning. With the publication of the Encyclopedia of Islam in 1938, the term was no more

in use and was replaced by the Arabic word " Islam ". The term was revived with the growth of the ideological and political apprehension of Islam. Today the term has acquired a pejorative connotation (Kramer 2003). According to the *Free Dictionary*, "Islamism" is defined as " an Islamic revivalist movement, often characterized by moral conservatism, literalism and the attempt to implement Islamic values in all spheres of life ". According to *Oxford Living Dictionaries*, "Islamist" (adj) is defined as " relating to, advocating, or supporting Islamic militancy or fundamentalism."

All participants used foreignizing strategy by employing literal translation procedure , rendering it into "دولة اسلامية " or " الدولة الاسلامية " which resulted in losing the connotative meaning of the word . Furthermore, while (18.75%) of the participants used foreignizing strategy by employing literal translation, rendering it into " دولة اسلامية " ,(81.25%) of them used domesticating strategy by employing transposition changing the indefinite " An Islamist state " into definite (الدولة الاسلامية) by adding " the " التعريف (ال) which confined the meaning to (ISIS).

B. Rogue state

According to *Oxford Living Dictionaries*, a rogue state is defined as " a nation or state regarded as breaking international law and posing a threat to security of other nations ". The term is controversial and often used for propaganda.

Whereas (81.25%) of participants used foreignizing strategy by employing either literal translation such as دولـة خبيثة/شريرة/قاسـية ; recognized translation as دولـة مارقـة or paraphrasing as دولـه تفتقر الـى اسـس الحكم ,(a state that lacks the basis of ruling), (18.75%) of participants used domesticating strategy by employing equivalence, rendering it into دولة خوارج (dissident state) or دولة حرابة (banditry state) .

C. Islamists

Whereas (75%) of the participants used foreignizing by employing recognized translation, rendering it into الاسـلاميين , (25%) of the participants rendering it wrongly as المسلم/المسلمين or القوة الاسلامية.

Item 5. Would be better informed by.. than..

Whereas (62.50%) of the participants used foreignizing strategy by employing recognized translation which reserved the idea of comparison

as in "...تقديمه بشكل افضل من خلال التعاليم الثورية ل.......بدلا عن نسبه الى الوحي..." ,

"......................بدل..................................كان ليجد تعاطفا اكبر لو اتبعنا .... " ,

or "..................بدل.............................. من الافضل تعريفه من خلال ...."

(18.75%) of the participants used domesticating strategy by employing omission procedure to avoid comparing the prophet to other figures, rendering it into :

" لكن سيكون افضل لو تم تقديم هذه النضالات من خلال التعاليم الثورية لكل من باكونين وجـــورجز ســـوريت وروزا لكســـنبرغ ولينـــين ومـــاو وتشـــي جيفـــارا وغيـــرهم ".

Moderating is also used to avoid the comparison by employing the correlative conjunction " …not only..but also… " which changed the idea from comparison into parallelism as in :

"علينا كمسلمين ان نستمر في مسيرتنا الكفاحية ليس فقط من خلال الوحي الذي انزل على سيدنا محمد صلى الله عليه وسلم ولكن ايضا بالتعاليم الرائدة لباكونين ....".

Meanwhile, (18.75%) of the participants provided wrong answers that distorted the meaning such as

or" تغذية الصراعات من خلال تعاليم.... ... . "

" كان محمد صلى الله عليه وسلم معلما لامته افضل من المعلمين باكونين .... "

Item 6. Submit

According to *Oxford Advanced Learner's Dictionary* (2004, p, 1296), "to submit" is to " accept the authority, control or greater strength of somebody or something ". Whereas (81.25%) of the participants used foreignizing strategy by employing recognized translation, rendering it to يخضع / اخضاع , (18.75%) of them used domesticating strategy by employing either moderating procedure, rendering it into " تسلم ", " تعتنق الاسلام " to embrace Islam " or employing addition, rendering it to : "......اخضاع الارض لسلطة الاسلام ودعوة الناس الى دين الحق ".

Item 7

A. Muhammad's lifetime

Whereas (75%) of the participants used foreignizing strategy by rendering it literally as حياة محمد , (25%) of them used domesticating strategy by adding praising words, such as" النبي محمد صلى الله عليه وسلم ", prophet Mohammad prayer and peace be upon him or " سيدنا محمد " .

B.to veil

The word " veil " according to *Oxford Advanced Learner's Dictionary* (2004, p, 1438), is " 1. A covering of a very thin transparent material worn by a woman to protect or hide the face 2. A piece of fabric worn

by nuns over the head and shoulders". Veil as a (verb) "1. Cover your face with a veil 2. To cover something with something that hides it partly or completely". According to *Al-Waseet dictionary* (2011, p, 162), الحجاب is الساتر (a thing used to cover such as, curtain, partition or a screen which means it is not a piece of clothes). خمار المرأة (p, 264) ثوب تغطي به المرأة رأسها وعنقها (a garment used by a woman to cover her head and neck). "النقاب " (p, 982) القناع تجعله المراه على انفها تستر به وجهها (a mask put on a woman's nose to cover her face). There is jurisprudential controversy about how Muslim women's dress should be. Using one word to denote different meanings create confusion. Both the word veil and the Arabic word حجاب seem to be elastic and create confusion and misunderstanding in both the source text and the target texts.

Whereas (12.50%) of the participants used foreignizing strategy by employing recognized translation such as " ان يغطين وجوههن " or " يستترن ", (87.50%) of them used domesticating strategy by employing equivalence such as ان يرتدين الخمار , ان يرتدين الحجاب or ارتداء النقاب.

C. The Muslim conquest

According to *Oxford Advanced Learner's Dictionary* (2004,p , 260), "conquest " is " the act of taking control of country, city etc., by force ".

While (18.75%) of the participants used foreignizing strategy by employing literal translation such as الاستيلاء على المناطق or الغزو الاسلامي, (81.25%) of them used domesticating strategy by employing cultural equivalent rendering it into الفتوحات الاسلاميه or الفتح الاسلامي.

Item 8.

A. Dar-ul-Islam

Dar-ul-Islam is a historical Islamic jurisprudence term. According to *Oxford Islamic Studies*, it refers to the " territory of Islam. Region of Muslim sovereignty where Islamic law prevails ". It was often used as an opposite of "Dar-Al-Harb" " territory of war. Denotes the territories bordering on Dar-Al-Islam , whose leaders are called upon to convert to Islam" . These concepts have become of little importance due to the historical changes when the Muslim world was divided into many countries. The term was revived by some Muslim ideologists in a controversial way . Whereas " Dar-Al-Islam " for Sayyad Qutb is the land where Islamic law is the applied, others accept that " Dar-Al -Islam" as any country where Muslims are safe even if it was a secular society *(Encyclopedia of the Middle East).*

The term showed a disparity in translation. Whereas (87.50%) of the participants used foreignizing strategy by employing recognized

translation, rendering it into دار الاسلام , (12.50%) of them used domesticating strategy by omitting the term or label translation , putting the term in inverted commas which might denote disagreement.

B. Jahilyyah

An Islamic concept used in the Quran to refer to pre-Islamic period . Sayyad Qutb gave different connotation for the concept when he considered that the whole world including the Muslim world is in a state of Jahilyyah (ignorance) unless they apply the Islamic law.

While (93.75%) of the participants used foreignizing strategy by employing recognized translation, rendering it into الجاهلية , (6.25%) of them used domestication by using glossing, providing a footnote to explain the connotative meaning which is used by Sayyad Qutb.

Item 9. God's guidance

While (25%) of the participants used foreignizing strategy by employing literal translation, rendering it into توجيهات الاله , (62.50%) of them used domesticating strategy by employing either the equivalent هدي الله or ارشادات الله or adding words of praise rendering it into توجيهات الله سبحانه وتعالى . Meanwhile, (12.50%) of them translated it wrongly as توجيهات الالهه .

Item 10 .Depoliticized

According to *Oxford Living Dictionary*, to " depoliticize " is to " remove from political activity or influence. According to *Oxford Advanced Learner's Dictionary* (2004, p, 977), to " politicize " is " to make somebody or something become more involved in politics ". The prefix de- is used to add the meaning " opposite ", " remove " or " reduce " to a verb or a noun . Thus " depoliticize " is to reverse, remove, or reduce the action of politicizing. According to *Al-Mawrid Al-Hadeeth* (2013, p, 331), "depoliticize" is " يزيل التسييس او يخرج من نطاق السياسة " .

Whereas (50%) of the participants used foreignizing strategy by employing recognized translation such as " نزع الصبغة السياسية " ," تقليل , " صرف انظار الناس عن السياسة " or " تحييد الناس سياسيا " , " الوعي السياسي (25%) of them used domesticating strategy by employing magnifying procedure ,translating it as اغمضوا عيون الناس عن السياسه , منع الناس عن السياسة, or سلب الاراده السياسية. Meanwhile, (25%) of them provided wrong answers such as لم يسيس, عملوا على عدم تسييس الناس which negates the existence of politicizing not reversing it . Another wrong answer was "شهد العصر العباسي اناسا غير سياسيين ".

4.2 Summary of the results of the first question

The results showed that twelve procedures were used by the translators in rendering ideological Islamic –related texts from English into Arabic. Table (3) presents the four procedures that underlie foreignizing strategy in terms of frequencies and percentage. They are: recognized translation, accounting for 133 frequencies (39.58%) of the total responses. Literal translation, accounting for 43 frequencies (12.80%) of the total responses. Naturalization, accounting for 12 frequencies (3.57%) and paraphrasing, accounting for 3 frequencies (0.90%) of the total responses. (See Appendix J, p, 98).

Table(4) presents the eight procedures that underlie the domesticating strategy in terms of frequencies and percentages. They are : transposition, accounting for 40 frequencies (11.90%) of the total responses. Equivalence, accounting for 39 frequencies (11.60%) of the total responses. Omission, accounting for 21 frequencies (6.25%) of the total responses. Addition, accounting for 11 frequencies (3.27%) of the total responses. Magnifying, accounting for 4 frequencies (1.19%) of the total responses. Glossing, accounting for 4 frequencies (1.19%) of the total responses. Moderating, accounting for 3 frequencies(0.90%) of the total responses and one label procedure (0.30%). Each procedure will be

explained by using examples taken from the translators' responses. (See Appendix K, p, 99)

The procedures which were used in the foreignizing Strategy:-

1. Recognized translation

It stands as the most prominent procedure, accounting for 133 frequencies (39.58%) of the total responses. It underlies the tendency to foreignize the (TT) by employing a generally accepted translation to convey the message of the source text faithfully regardless of its ideological implication as in ((ayatollah[khomeiny])) " ايـة الله الخمينـي " , " Islamic extremism " " التطرف الاسلامي ", " fundamentalism " , " الاصـولية ", " rogue state " " دوله مارقة " and " Islamists " " الاسلاميين " …etc.

2. Literal translation

It stands as the second procedure, accounting for 43 frequencies (12.80%) of the total responses. It depends on the literal meaning provided by dictionaries in rendering the ST regardless of the ideological, political or cultural connotation. Using this procedure can be attributed to two factors: first:- inability to figure out the contextual meaning either because of its ambiguity as in translating " preemptive " to " الوقائيـة " , " الاسـتباقية " ; or being conflated as in rendering " fundamentalism " into " التطـرف ", " التعصـب ". Second :- lack of

knowledge as in rendering "Islamist state" into " الدولـة الاسـلامية ", " دولـة اسلامية "and " rough state " as " دوله خبيثة / شريرة / قاسية ".

3.Naturalization

In this procedure, the translator transfers a word from SL to TL with phonological and morphological modifications . It stands as the third procedure used in the foreignizing strategy, accounting for 12 frequencies(3.57%) of the total responses. Although it adapts the normal pronunciation and morphology of the TL, it sustains the ideological or political implications of the ST. By rendering " Mohammedism " into " المحمديـة " translators sustained the ideological implication of the term. Naturalization was also used in rendering " radicalism " into " الراديكاليـة " which does not provide the connotative meaning of the term. It was left to the reader to figure out the ideological and political connotation of the terms.

4.The paraphrase translation

It is the least used procedure by the translators who used foreignizing strategy in rendering the texts. It accounted for 3 frequencies (0.90%) of the total responses. In this procedure, translators substituted some terms to give an explanation of the meaning without changing the connotative meaning as in translating " Mohammedism "

into " دين محمد " which maintains the ideological meaning of the ST. The term " rouge state " is also rendered into " دولة تفتقر الى اسس الحكم " " a state that lacks the basis of the ruling " .

The procedures which were used in the domesticating strategy:-

1.Transposition

It is the most prominent procedure employed by translators in the domesticating strategy, accounting for40 frequencies (11.90%) of the total responses. This procedure involves a shift in grammar from SL to TL. The change in grammar might be indicative of ideological mediation. This procedure was used heavily by the translators in rendering item (2.a, c) changing singular into plural. Rendering " recruit an assassin " into " تجنيد القتله " and " standard Islamic practice " into " الممارسات الاسلامية " which may be indicative of generalization. It was also used in rendering item (3.a) " Islamic extremism current in the present time " was translated by employing transposition, rendering the adjective " current " شائع, سائد into a noun " تيارات ". This procedure was also employed in item(4.a) by rendering " An Islamist state " into " الدولة الاسلامية " changing it from indefinite to definite.

2. Equivalence

It is the second procedure used in domesticating the TT, accounting for 39 frequencies (11.60%) of the total responses. Although it seems reasonable to use the cultural equivalence in rendering texts related to Islam, yet sometimes this procedure failed to transmit the ideological or political connotation of some terms unless they are supported by a gloss. The term " Mohammedism " was translated by (12.50%) of the translators to its cultural equivalent " الاسلام " which deprives the reader of realizing the author's ideology that underlies the use of the term "Mohammedism " . " A rogue state " was translated by (12.50%) of the translators as " دولة حرابة " or " دولة خوارج " which also deprives the reader of realizing the political connotation of the term. " To veil " was translated by (87.50%)of the translators as " يرتدين الحجاب/النقاب/الخمار " which does not solve the problem of polysemous word " veil " or " hijab ".

3. Omission

Although deleting a word or some words from the ST while translating is considered a misconstrue of the author, yet omission was employed in domesticating the TT, accounting for 21 frequencies (6.25%)of the total responses. The use of this procedure can be attributed

to two factors : First, the inability of translators to render some ambiguous words, Second the translator's intention to omit words that are opposite to his/her beliefs or the beliefs of his/her readership.

The honorific title " ayatollah " was omitted by (12.50%) of the translators while translating Item (2.b). The procedure was also used in Item (3.b, c, d ,e), " radicalism " was omitted by (18.75%), " preemptive " was omitted by (25%), " fundamentalism " was omitted by (25%) and " hierarchy " by (31.25%) of the translators. It was also employed by (12.5%) of the translators in rendering Item(5) by omitting the second part of the sentence " by the revelation given to our prophet Muhammad…" to avoid comparing the Prophet Muhammad (PBUH) to other figures. The term " Dar-ul-Islam " was also omitted by (6.25%) of the translators.

4.Addition

Addition, accounting for 11 frequencies (3.27%)of the total responses. It was used by (6.25%) of the translators in rendering " Mohammedism " into " دين محمد صلى الله عليه وسلم ". In Item(2.c.) it was used by (18.75%)of the translators rendering " standard Islamic practice " into " الممارسات الاسلاميه السمحه / الدين الاسلامي الحنيف ". In Item(7a.) " Muhammad's life " was translated by adding honorific words " النبي محمد

" صلى الله عليه وسلم " " سيدنا محمد ". In Item (9) " God's guidance " was translated by (12.50%) as " توجيهات الله سبحانه وتعالى ". Addition also used in Item (6) the verb " submit " was rendered into " اخضاع الارض لسلطه الاسلام ودعوه الناس الى دين الحق ".

5.Magnifying

This procedure relies on the lexical choice of the translator. The meaning of the word might be exaggerated. It accounted for four frequencies (1.19%) of the total responses. The verb " de- politicized " was rendered by (25%) of the translators as " اغمضوا عيون الناس عن السياسة", " منع الناس عن السياسة " or " سلب الاراده السياسية " .

6.Glossing

This procedure provides the translator with a chance to add cultural, technical or linguistic information to his/her translation. Although it might be considered the best way to deal with ideological texts, it was used only in (1.19%) of the total responses. The term " Mohammedism " was glossed by (12.50%) of the translators. It was rendered into " المحمدية " or "الاسلام " and providing a footnote that explained the ideological offensive connotation of the term. " Rogue state " was also glossed by (6.25%) of the translators, rendering it into " دولة مارقة " and providing a footnote to explain the political connotation of the term. In Item (8.b.)

the word " Jahilyyah " was rendered into " الجاهلية " and was glossed by (6.25%) of the translators providing a footnote to explain the meaning used by Sayyed Qutb for " Jahilyyah ".

7.Moderating

This procedure relies on the lexical choice of the translator. A word with negative connotation might be mollified in the TT to lessen its effect and to be in line with the target culture. It accounted three frequencies (0.90%) of the total responses. In item (5) " better ..than " was replaced by the correlative conjunction " not only.. but also.." which changes the idea from comparison into parallelism. In Item (6) the word " submit " was translated by (12.50%) of the translators as " تسلم " , " تعتنق الاسلام " to lessen the effect of the verb " submit " which denotes the negative meaning of " enforcing people to Islam ".

8. Label translation

This procedure is a temporary translation, which should be made in inverted commas. It is conditional and can be later departed. It was the least used procedure. It was used only one time(0.30%) in rendering the term " Dar-ul-Islam " into " دار الاسلام " with inverted commas which might be used to show disagreement to the term.

4.3. Results of the second question

What problems do translators face in translating ideological Islamic-related texts from English into Arabic?

To answer the second question, the researcher conducted interviews with four academic professors and five professional translators who were asked to identify the problems that translators face in translating ideological Islamic-related texts from English into Arabic.

4.3.1 Results of the second question (academic professors)

Dr. Ahmed Al-Harahshah, a specialist in applied linguistics and translation in the Department of translation at Yarmouk University, responded to the first question of the interview by saying that translating religious texts or semi-religious texts is challenging. It demands a deep understanding of the source text and its context. The reliance of the translators on the dictionary meaning rather than contextual meaning may distort the message of the texts. In addition, ideology in translation in religious texts may be unconsciously practiced by translators because of the impacts of Islamic culture on them. Furthermore, religious texts are so sensitive that translators tend to be careful in order not to break the religious and social constrains of the target culture. They tend to use

ideology sometimes to avoid being rude such as adding honorific expressions after the name of prophet Mohammad.

Dr. Majid Abdulatif Ibrahim, a specialist in general linguistics/phonetics and phonology who teaches at Middle East University , said that it is essential to classify the problems that emerged when translating ideological Islamic texts. He indicated that those problems are not purely cultural which reflect the community' individual, habitual, regular and daily behaviors residing in the pros and cons of the life details. Rather, those problems represent the religious, traditional and doctrinal heritage of the nation which is sacred for its proponents and followers. Therefore, transparency and lucidity should be strongly available in any attempt to convey such a heritage in a form of translated texts. He added that it is of a great significance for the translator to have sufficient knowledge about the writers of such texts, their personal, educational, religious, traditional and even psychological tendencies towards Islam and Islamic thought. Such information would help the translator diagnose the nature of the problems he/she might face in translation.

Dr. Mohammad. M. Obeidat, a specialist in translation, responded to the question by saying that some terms and expressions may have different connotations in Islamic ideological texts which require

developing background reading on the part of the translators to be familiar with such terms and expressions. Such texts have embodied ideologies which have to be recognized by the translator who must read between the lines to decode the texts.

Dr. Raad Al Gailani, a specialist in Islamic theology, a former head of the Department of Philosophy Faculty of Islamic Sciences at Baghdad university, pointed out that the challenge in translating ideological Islamic- related texts is to figure out the writer's intention and to transmit it objectively to the readership. Although some orientalists' writings based on Islam hatred and aims to distort Islam, yet biased translation of such texts may lead to negative consequences. Therefore, translators of such texts should be qualified in translating and should be acquainted with ideologies related to Islam in order to be able to make a compromise that sustains the meaning of the source text and at the same time presents the positive image of Islam.

The views of the professors can be summarized in the following:-

1.Translating ideological Islamic-related texts is a sensitive process. Such texts may violate the cultural and religious restraints which may encourage the translators to intervene in the TT to be in line with the target culture.

2. Some ideological Islamic- related texts distort the real image of Islam which may drive translators to mediate in the target text semantically to moderate the negative meanings.

3. ideological Islamic- related texts are packed with connotative terms and expressions which have to be paid especial attention by the translator.

4. Depending on dictionary meanings rather than contextual meanings may distort the message of the ST.

5. Translating such texts requires a sufficient knowledge of the topics and the authors of the texts.

6. Biased translation of such texts may lead to negative consequences. The translator has to make a compromise that serves both faithfulness to ST and to the target culture.

4.3.2 Results of the second question (translators)

For further help to answer the second question, the researcher conducted interviews with five translators, who participated in the translation test, to find out the problems they encountered in the translation. Their answers can be summarized in the following :-

1.Ideological problems:- the five translators agreed that translating ideological Islamic-related texts was very difficult and "risky" task because it deals with sensitive issues that may transgress people's beliefs and faith. They described their states while translating the texts as " anxious, worried, and not relaxed " since they have to convey faithfully a message that distorts the image of Islam and contradicts their beliefs and the real image of Islam.

2. Lexical problems:- they said that religious and political terms and expressions are very difficult to be translated since they need " very special jargons". They indicated that words such as " Mohammedism, fundamentalism, Islamists, rogue state, etc. …." have special connotations which are not provided by dictionaries. This necessitated the resort to further references.

3. Lack of knowledge :- one translator stated that" the topic is very hard or uncommon ". She indicated that she was unfamiliar with some religious and political terms and expressions so she worked very hard to get the accurate meaning. She added that reading about the topic is very necessary to be able to understand and choose the appropriate equivalents.

4.Syntactic problems:- two translators acknowledged that they encountered syntactic problems because of the differences between English and Arabic structures. Another referred to the difficulty of using conjunctions to link the sentences correctly.

Chapter Five

Discussion and Recommendations

5.0 Introduction

This study aims at identifying the various strategies and procedures that translators use in rendering ideological Islamic-related texts from English into Arabic. It also investigates the problems that translators face in translating ideological Islamic-related texts from English into Arabic. This chapter presents a summary and discussion of the results of the two questions. It also presents an illustration and interpretation of the results in the light of the reviewed literature. Furthermore, it offers recommendations for further research.

5.1 Discussion related to the results of the first question

What are the various strategies and procedures that translators use in rendering ideological Islamic-related texts from English into Arabic ?

The results show that (56.85%) of the translators have adopted the foreignizing strategy in which they employed four procedures; recognized translation, literal translation, naturalization, and paraphrasing arranged in a descending order by their frequencies. The heavy use of recognized and literal translation reflectes the translators'

tendency to sustain the exact message of the ST. Although in naturalization, the translators have adapted the phonology and morphology of the target language, yet they retained the ideology of the ST. Paraphrasing is also used in a way that retained the message of the ST as in rendering " Mohammedism " into " دين محمد " which maintained the same connotative meaning of the term " Mohammedism ". This agrees with Venuti(1995) who states that the purpose of foreignization is to maintain the cultural and linguistic elements of the ST in order to have the same effect that the original readership receive. It also agrees with Nazzal (2012) who believes that in using foreignization, the TT will be difficult to understand because it will be loaded with foreign culture and it will also be offensive to the target culture. On the other hand, (36.60%) of the translators have adopted the domesticating strategy i.e. they tried to communicate the message of the ST taking into account the cultural and ideological beliefs of their readership. Eight procedures have been utilized by the translators to underlie the domesticating strategy. They are transposition, equivalence, omission, addition, magnifying, glossing, moderating and label arranged in a descending order by their frequencies. The most utilized procedure in the domesticating strategy is transposition where a shift in structure is made to modify the message of the ST to meet the ideology of the readership.

There is a shift from singular into plural which might suggest generalization. There is also a shift from indefinite to definite which suggests specification. These two examples have made a shift in ideology whether it is intended or not. This agrees with Keshavarz and Zonoozi (2011) who believe that translators use certain grammatical structures as a device to utilize ideology. The equivalence procedure is heavily employed by the translators in the domesticating strategy. Equivalence helpes to make the TT easy and readable but sometimes it fails to denote the political and ideological connotations. This agrees with Venuti (1995) who believes that domestication implies the submission of the ST to conversion to make the TT " fluent and natural ". It also agrees with AL-Thuwaini (2006) who states that equivalence alone is not enough to convey the connotative meaning of some words or to create the same effect of the source text.

Omission is also used by the translators to bring the TT to the TL culture. Omitting some words can be easily attributed to ideological reasons as in omitting the second part of the sentence in (item 5) to avoid comparing the prophet(PBUH) with other figures. By omitting terms like " radicalism ", " fundamentalism ", " hierarchy "..etc, it is difficult to decide whether it is attributed to the incompetency of the translators or to ideological reasons to make TT meet the culture and

ideological values of the target readership. By adding honorific words, translators also try to meet the value of their readership. This agrees with Al-Harahsheh (2013) who states that some translators are predisposed to add honorific expressions after the name of the prophet and they omit words that denote negative connotation to lower their effect. It also agrees with Ashubbak(2013) who indicates that the Arab translators use addition, omission, equivalence when rendering controversial news items.

Magnifying and Moderating have been used by the translators to make a semantic shift. It relies on the lexical choices of the translators who either try to exaggerate (magnifying) a word or to reduce its effect (moderating) especially with words that have pejorative meaning. These two procedures might be indicative to ideological mediation. This also agrees with Al-Harahsheh (2013) who indicates that translators of ideological and religious texts tend to replace words with negative connotations by other words to reduce their impact. It also agrees with Alghamdi (2014) who states that the translators' socio-cultural and ideological constraints result in disparity between ST and TTs in choosing the lexical items. Glossing serves as the best procedure to administer ideological texts. It enables the translator to transmit the message of the ST faithfully and communicates any ideological

implications to his readership. It requires further research and efforts which might be the reason behind its little use. It only accounts for (1.19%) of the total responses. The terms " Mohammedism ", " rogue state ", and " Jahilyyah " are glossed by the translators to provide their connotative meaning. This agrees with Newmark (1988) who states that glossing can be used by the translators to clarify cultural words or to show opposition or disagreement to the ST.

Label procedure is the least used one. It accounts only for (0.30%) of the total responses. It is a contingent translation, putting the rendered term in inverted commas to indicate that it can be departed later. Although this procedure is often used in rendering a new institutional terms, it is used here to render the revived term " Dar-ul-Islam " which is rendered to " دار ألإسلام " with inverted commas to indicate that using this term is conditional or to show disagreement with it. This procedure also provides an aid to deal with ideological texts.

5.2 Discussion related to the results of the second question

What problems do translators face in translating ideological Islamic-related texts from English into Arabic?

The problems that translators faced in rendering ideological Islamic-related texts from English into Arabic were manifested in different areas

: Firstly, inability to deal with the ideological implications; Secondly, the ambiguity of some words; Thirdly, the differences between SL and TL cultures; Fourthly, the translators' semantic and syntactic mediation; Fifthly, lack of knowledge; sixthly, inadequacy of dictionaries.

The first problem is the inability to deal with the ideological implications. Ideological Islamic-related texts are often replete with controversial terms with ideological, often pejorative, connotation. Translators rendered terms like " Mohammedism ", " fundamentalism ", " radicalism " either by transferring the meaning of the ST faithfully as in " المحمدية ", " الاصولية " and " الراديكالية " or rendering them to their controversial and conflated connotation as in rendering " radicalism " and " fundamentalism " into " التطرف " disregarding the ideological implications and left it to the reader to figure out any ideological implication. This reduces the role of the translator to be merely a transmitter rather than interpreter or mediator . Translators also rendered them by domesticating the TT either by providing cultural equivalent such as in rendering " Mohammedism " into "الاسلام " or omitting the controversial terms as in omitting " radicalism "and " fundamentalism " or providing glossing that clarify the ideological implications of the terms. This way is an attempt to bring the TT to the target culture which might be interpreted as an ideological intervention.

This result agrees with Newmark (1988) who highlights the peculiarity of words that carry or suggest connotative meaning other than the explicit meaning. He also indicates that translating words such as" radicalism " literally can be misleading because its connotation may differ from one culture to another.

The second problem is the ambiguity of some words which can be attributed to different factors :-First: words with devious meaning as in

" The preemptive fundamentalism of the Saudi establishment " . It is not obvious what the word "preemptive" means. Translators failed to provide a clear meaning of the word. They either rendered it into the direct dictionary meaning " أستباقي ", " وقائي ", omitting it or provided wrong answers. This agrees with Newmark (1981) who states that in " evaluative language " some adjectives would be " vague " until they are interpreted according to a scale that depends on the writer's value judgments and then transformed to the target culture. The second factor that leads to ambiguity is words that have more than one meaning . The word " to veil " was translated into three Arabic equivalents " يرتدين الحجاب / النقاب /الخمار " which have different meanings. The word " hijab " is not used in the Holy Quran to refer to a piece of clothes. It is rather used to refer to a screen, partition, or a thing used to cover. This " hijab " was required exclusively for the prophet's wives.

" And ". الاية 53 من سورة الاحزاب " وأذا سالتموهن متاعا فسئلوهن من وراء حجاب " when you ask[the prophet's wives] for something, ask them from behind a partition ".(Al-Ahzab-53) Today the word " hijab " is used inexplicitly for different kinds of clothes which leads to jurisprudential debate. The equivalent words " veil " and " hijab " lead to ambiguity in both ST and TTs. This agrees with Holt (2004) who states that the issue of polysemy - in which one signifier refers to more than one signified, is one of the problems that are associated with ideological Islamist texts.

The third problem is the differences between SL and TL cultures. In each culture, there are social and religious constraints. In Islam and Islamic culture, it is indecent to mention the name of the God or the name of the prophet without using honorific words. Some translators added honorific words to their translation as in rendering " God " into " الله سبحانه وتعالى ", " Muhammad's life " into " حياة النبي محمد صلى الله عليه وسلم ", " Standard Islamic practice " into " الممارسات الاسلامية السمحة ", " الدين الاسلامي الحنيف ". They do that either to satisfy their readership or because they used to do that for religious and cultural reasons. However using honorific words while translating texts written by Muslims seems plausible and does not necessarily denote ideological implications. On the other hand using honorific words in texts written by non-Muslim writers seems odd, especially in rendering " Mohammedism " into " دين

" النبي محمد صلى الله عليه وسلم " because it contradicts the ideological message that Islam is an invention of Muhammad. This agrees with Al-Harahsheh (2013) who states that Muslim students were inclined to add honorific expressions after the name of the prophets and names of sacred places.

The fourth problem is the translators' semantic and syntactic mediation. Intended or not, semantic and syntactic shift might be interpreted as mediation. On the semantic level, there were variations in lexical choices used by translators to modify words that imply negative meaning or misinform Islam. They attempt to moderate words like " submit to the faith of Islam " into " تسلم ", " تعتنق الاسلام " or expand it as in " اخضاع الارض لسلطه الاسلام و دعوة الناس الى دين الحق ". "The Muslim conquest " is also moderated by rendering it into " الفتوحات الاسلامية " . On the syntactic level, some translators have shifted from singular into plural which might indicate generalization, as in rendering " recruit an assassin " into " تجنيد القتلة ". A shift from indefinite to definite is used in rendering " Islamist state " into " الدولة الاسلامية " which indicates specification. A shift from adjective to noun in rendering " .. Islamic extremism current in the present time " into " التيارات الاسلامية المتطرفة " is also specifying the meaning. This agrees with Hatim and Mason (1990) who state that ideology is disclosed in language at lexical-semantic and grammatical-syntactic level. It also agrees with Keshavarz and Zonoozi

(2011) who indicate that translators utilize certain grammatical structures and semantic excursive strategies as ideological devices. It also agrees with Al Harahsheh (2013) who indicates that the translators tend to replace words that denote pejorative connotations to lessen their effect. It is also in line with Alghamdi (2014) who indicates that the differences between ST and TT in lexical choices and syntactic structures reflect ideological transference.

The fifth problem is lack of knowledge. Ideological Islamic-related texts enclose a wide range of information. It encompasses religious, political, ideological and historical terms which require deep understanding. The translator's lack of information is reflected by using literal translation as in rendering literally the political term " rogue state " into " دولة خبيثة /شريرة / قاسية ". It might also be the reason behind omitting some words. Furthermore, it is manifested by providing wrong translation out of context which distorts the meaning as rendering " Mohammedism " into " لم يكن المحمديون مخترعون جيدون " or rendering " ruling Iranian hierarchy " into " السلاله الحاكمه " or " العائله المالكه " or in rendering " God's guidance " into " توجيهات الالهه ". These mistakes reduce the probability of ideological implications of the translation and consider other reasons such as lack of information or linguistic incompetency. This agrees with Al-Muhannadi (2008) who indicates that disparity in

translation does not necessarily reflect the translator's ideology. It rather can be attributed to linguistic inadequacy.

The sixth problem is the inadequacy of dictionaries. Some terms need further sources to figure out their connotative meaning such as religious, historical and political sources. Terms such as " rogue state ", " jahyyliah ", " Dar-ul-Islam " have connotative meanings which are not found in dictionaries. Furthermore , some English-Arabic dictionaries provide the prevailing meaning of some terms such as associating " radicalism " with " extremism " or rendering the term " Muhammadanism " which is a variety of " Mohammedism" into " الاسلام" without any reference to its offensive connotation.

5.3 Conclusions

Results obtained from the test indicate that translators have used two main strategies in rendering ideological Islamic-related texts. They are the foreignizing strategy , accounting for 191 frequencies (56.85%) of the total responses and the domesticating strategy, accounting 123 frequencies (36.60%) of the total responses and the other 22 frequencies (6.55%)of the total responses have been wrong answers.

The interpretation also indicates that the translators have utilized the following 12 procedures in rendering ideological Islamic-related texts; recognized translation (133 data); literal procedure (43data); transposition (40 data); equivalence (39 data); omission (21 data); naturalization (12data); addition (11 data); glossing(4 data); magnifying (4 data); moderating (3 data); paraphrasing (3 data) and label (1 data).

It also reveals that while recognized, literal, naturalization and paraphrasing procedures underlie the foreignizing strategy to sustain the ideology of the ST, transposition, equivalence, omission, addition, glossing, magnifying, moderating, and label procedures underlie the domesticating strategy to modify the TT so as to be in line with the target ideology.

Furthermore, the results obtained from the interviews as well as the test indicate that translators of ideological Islamic- related texts have faced the following problems :- inability to deal with the ideological implications; the ambiguity of some words; the differences between the SL and TL cultures; the translators' semantic and syntactic mediation, lack of knowledge, and the inadequacy of dictionaries.

5.4 Recommendations

In light of the findings of the study, the researcher proposes the following recommendations :-

1.Translators of ideological Islamic-related texts should be aware of all the problems that come in such texts and be alert to deal with them.

2.Translators should develop an adequate background about the text and its writer so that they can figure out any ideological implications that are embedded in the texts.

3.Translators should recognize their role as mediators and interpreters rather than transmitters. It relies on them to communicate any pejorative implications to their readership.

4. It should be realized that faithfulness to ST does not necessarily mean passing texts that are replete with hidden agendas. Some translation procedures would serve both faithfulness to the ST and communicate the message.

5. Rendering conflated coined terms and evaluative language in the way as used in mass media would legitimize them, so it is a national mission to set out a project for standard translation.

6. A revision of English-Arabic dictionaries is very necessary.

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Appendices

Appendix (A)

MEU's letter of permission

جـامعـة الـشـــرق الأوســط
MIDDLE EAST UNIVERSITY

كـلـيـة الآداب والـعـلـوم
Faculty of Arts & Sciences

الرقم: ك آ ع/ خ/ 25/1
التاريخ: 2016/06/06

إلى من يهمه الأمر

تحية طيبة وبعد،

أرجو التكرم بإجراء ما يلزم لتسهيل مهمة الطالبة **هيام محمود خليل** ورقمها الجامعي (401420019) ماجستير لغة إنجليزية وآدابها في جامعة الشرق الأوسط لتطبيق الأداة المعدة للبحث المعنون " الأيدلوجية وترجمة النصوص المتعلقة بالإسلام: المشكلات والإجراءات" بإشراف الأستاذ الدكتور بدر الدويك.

وتفضلوا بقبول فائق الاحترام والتقدير

ق.أ. عميد كلية الآداب والعلوم

د. محمد بني عيسى

نسخة:

- الصادر الخارجي.

و.ع.ز.و.م هاتف: 4790222 9626+ فاكس: 4129613 9626 + ص.ب: 383، عمان 11831، الأردن
Tel: +9626 4790222 Fax: + 9626 4129613 P.O. Box 383, Amman 11831, Jordan
e-mail:info@meu.edu.jo website: www.meu.edu.jo

Appendix (B)

The translation test

Dear translator,

I am , Hiyam Mahmood Khaleel, an M.A student enrolled in the Middle East University, working on my thesis titled " Ideology and Translation of Islamic- Related Texts: Strategies. Procedures and Problems". Enclosed is a translation test designed only for the purpose of carrying out my thesis. Accordingly, you are kindly requested to translate the enclosed ten English texts.

You may use any external resources like dictionaries.

Your participation, time and efforts are highly appreciated by the researcher

The researcher

Hiyam Mahmood Khaleel

Hmkhaleel1972@yahoo.com

Mobile: 0788394048

Middle East University

Demographic background(personal information)

Please fill in the following form:

1.**Gender.**

Male ☐ Female ☐

2. Age.

20-25 years ☐ 26-30 ☐ 31-35 ☐

36-40 ☐ more than 41 ☐

3.Nationality

Jordanian ☐ Iraqi ☐ other (name it) ☐ ……………

4.Work experience

1- 4years ☐ 5-9 ☐10-40 ☐ more than 40 ☐

5.Educational background

Two -year college ☐ B.A ☐ M.A ☐ PhD ☐

6.Religion

Muslim ☐ Christian ☐ other (name it) ☐ ……………

7.Major in college or university

English literature ☐ English and Translation ☐

English linguistics ☐ other (name it) ☐ .... …

The test

Translate the following :-

1- " It is certainly one of the most convincing proofs that Mohammedism was no other than a human invention, that is owed its progress and establishment almost entirely to the sword ." George Sale

2- " In using a fatwa to pronounce a death sentence and recruit an assassin, the ayatollah[Khomeini] was deviating very considerably from standard Islamic practice." Bernard Lewis

3- " There are several forms of Islamic extremism current at the present time. The best known are the subversive radicalism of the AL-Qaida and other groups that resemble it all over the Muslim world, the preemptive fundamentalism of the Saudi establishment, and the institutionalized revolution of the ruling Iranian hierarchy. All of these are , in a sense, Islamic in origin, but some of them have deviated very far from their origins." Bernard Lewis

4- " An Islamist state is, almost by definition, a rogue state , not playing by any rules except those of expediency and power, a ruthless institution that causes misery at home and abroad. Islamists in power means that conflicts proliferate, society is militarized, arsenals grow, and terrorism becomes an instrument of state." Daniel Pipes

5- "As Muslims we may well continue in our struggles. However, those struggles would be better informed by the revolutionary teaching of Bakunin, Gorges Soret, Rosa Luxemburg, Lenin Mao, Che Guevara, and others than by the revelation given to our Prophet Muhammad, Peace and Blessings of God upon him." Imam Zaid Shaki

6- "Islam is a revolutionary faith that comes to destroy any government made by man. Islam doesn't look for nation to be in better condition than another nation. Islam doesn’t care about the land or who own the land. The goal of Islam is to rule the entire world and submit all of mankind to the faith of Islam." Abu Ala Maududi

7-"During Muhammad's lifetime and only towards the end at that, his wives were the only Muslim women required to veil. After his death and following the Muslim conquest of the adjoining territories, where upper-class women veiled, the veil became a commonplace item of clothing among Muslim upper-class women, by a process of assimilation."

Leila Ahmed

8-" Indeed, there is no Islam in a land where Islam is not dominant and where its Shariah is not established; and that place is not Dar-ul-Islam where Islam's way of life and its laws are not practiced. There is nothing beyond faith except unbelief, nothing beyond Islam except Jahilyyah, nothing beyond the truth except falsehood." Sayyed Qutb

9- " …… there are two kinds of culture; the Islamic culture, which based on the Islamic concepts and the Jahili culture, which is….based on one thing, that is giving human thought the status of god so that its truth or falsity is not to be judged according to God's guidance".

Sayyed Qutb

10- " During their reign, the Abbasids, who were more experienced (than the Umayyads), de-politicized the people,… that is to say, they made the people less sensitive to the issue of imamat (leadership) and the destiny of society".

Dr. Ali Shariati

Appendix (C)

Interview questions

Dear Professor ,

I am , Hiyam Mahmood Khaleel, an M.A student enrolled in the Middle East University, working on my thesis titled " Ideology and the Translation of Islamic- Related Texts: Strategies, Procedures and Problems and ".

Based on your experience and knowledge in the fields of linguistics and translation, I would like you to describe the problems that Jordanian experienced translators face in translating Islamic related –texts .

Your time, help, effort, and cooperation in answering the following questions are highly appreciated.

Hiyam Mahmood Khaleel

Middle East University

Jordan-Amman

hmkhaleel1972@yahoo.com

0788394048

Please add the personal information :-

1.Name…………………………………….

2.Specialization……………………………

3.Place of the work…………………………

4.Work experience………………………….

Please answer the following question:-

1. What problems do translators face in translating ideological Islamic –related texts?

Appendix (D)

Interviewed experts

Name	Specialization	Place of work
Dr. Ahmed Al-Harahshah	Applied Linguistics	Yarmouk University
Dr. Majid Abdulatif Ibrahim	General Linguistics/Phonetics and Phonology	Middle East University
Dr. Mohammad. M. Obeidat	Translation	Yarmouk University
Prof. Raad AL Gailani	Islamic Theology	Baghdad University

Appendix (E)

Suggested translation

1- " It is certainly one of the most convincing proofs that Mohammedism was no other than a human invention, that it owed its progress and establishment almost entirely to the sword ." George Sale

من المؤكد ان احد أكثر البراهين أقناعا على ان المحمدية * ليست سوى اختراعا بشريا هو انها تدين في تأسيسها وانتشارها بشكل كامل للسيف .

*** المحمديه :- مصطلح قديم كان يستخدم في الغرب للاشاره الى الاسلام ولم يستخدمه المسلمون قط ويعتبر مهينا بالنسبة للكثير من المسلمين لأنه ضمنيا ينسب الاسلام الى محمد ولا يعتبره ديانة سماوية.**

2- " In using a fatwa to pronounce a death sentence and recruit an assassin, the ayatollah[Khomeini] was deviating very considerably from standard Islamic practice." Bernard Lewis

باستخدامه فتوى لإصدار حكم بالإعدام وتجنيد مغتال انحرف اية الله(خميني) بشكل كبير جدا عن ممارسة اسلامية لها ضوابطها وإحكامها.

3- " There are several forms of Islamic extremism current at the present time. The best known are the subversive radicalism of the AL-Qaida and other groups that resemble it all over the Muslim world, the preemptive fundamentalism of the Saudi establishment, and the institutionalized revolution of the ruling Iranian hierarchy. All of these are , in a sense, Islamic in origin, but some of them have deviated very far from their origins." Bernard Lewis

هناك أشكال متعددة للتطرف الاسلامي قائمة في الوقت الحاضر . وأكثرها شهرة هي ألراديكالية * التخريبية لتنظيم القاعدة وغيرها من الجماعات المشابهه لها في مختلف انحاء عالم ألمسلمين

والأصـولية* ذات الاسـبقية فـي المؤسسـة السـعودية الحاكمـة والثـورة المؤسسـاتية لنظـام الحكـم التراتبـي فـي ايـران وكـل هـذه النمـاذج والـى حـد مـا تعـد اسـلامية فـي الأصـل لكـن بعضـها قـد انحرف بعيدا جدا عن اصوله.

الراديكاليـة :- (radicalism) الايمـان بمبـادئ التغييـر الجـذري وتسـتخدم بشـكل ملتـبس للإشـارة الـى الحركات المتطرفة التي تدعو لإحداث تغييرات جذرية.

ألأصولية :- (fundamentalism) حركـه عرفتهـا البروتسـتانتيه فـي القـرن العشـرين تؤكـد علـى عصـمة الكتـاب المقدس عن الخطأ. (Al Mawrid) 2013 . اصبح مصطلح الاصولية الان يستخدم للدلالـة التعصب المتمركز حول الدين رغم كونه غامض وملتبس ومثير للجدل.

4- " An Islamist state is, almost by definition, a rogue state , not playing by any rules except those of expediency and power, a ruthless institution that causes misery at home and abroad. Islamists in power means that conflicts proliferate, society is militarized, arsenals grow, and terrorism becomes an instrument of state." Daniel Pipes

ان اقامـة دولـة اسـلامية عقائديـة يكـاد وبحكـم التعريـف ان يكـون اقامـة لدولـة مارقـة لا تعمـل بـأي قـوانين عـدا تلـك المتعلقـة بـالقوة والنفعيـة وهـي مؤسسـة عديمـة الرحمـة تسـبب البـؤس داخليـا وخارجيـا. ان وجـود الاسـلاميين فـي السـلطة يعنـي تكـاثر الصـراعات وعسـكرة المجتمـع ونمـو ترسانات الاسلحة حيث يصبح الارهاب اداة للدولة.

5- "As Muslims we may well continue in our struggles. However, those struggles would be better informed by the revolutionary teaching of Bakunin, Gorges Soret, Rosa Luxemburg, Lenin Mao, Che Guevara, and others than by the revelation given to our Prophet Muhammad, Peace and Blessings of God upon him." Imam Zaid Shakir

كمسلمين قد نواصـل نضـالنا بشـكل كبيـر ومـع ذلـك فانـه قـد يكـون مـن الافضـل ان يبلـغ هـذا النضـال (للعالم) من خـلال التعـاليم الثوريـه لباكونين وجورجز سوريت وروزا لكسنبرغ ولينين مـاو وتشي جيفارا وغيرهم بدلا عن نسبه الى الوحي المنزل على نبينا محمد صلى الله عليه وسلم.

6- "Islam is a revolutionary faith that comes to destroy any government made by man. Islam doesn't look for nation to be in better condition than another nation. Islam doesn't care about the land or who own the land. The goal of Islam is to rule the entire world and submit all of mankind to the faith of Islam." Abu Ala Maududi

جاء الاسلام كعقيدة ثورية ليحطم اي حكومة اقامها الانسان فهو لايطمح ان تكون امة ما افضل حالا من امة اخرى ولا يهتم بالأرض او بمن يمتلكها فهو يهدف الى حكم العالم كله وإخضاع البشرية جمعاء لعقيدة الاسلام.

7-"During Muhammad's lifetime and only towards the end at that, his wives were the only Muslim women required to veil. After his death and following the Muslim conquest of the adjoining territories, where upper-class women veiled, the veil became a commonplace item of clothing among Muslim upper-class women, by a process of assimilation."

Leila Ahmed

خلال حياة محمد وفي اواخرها بالتحديد, كن زوجاته دونا عن غيرهن من نساء المسلمين قد فرض عليهن ان يحتجبن. ولكن بعد وفاته وما عقبها من الفتوحات الاسلامية للأقاليم المجاورة حيث كانت النساء من الطبقات العليا يرتدين الحجاب ومن خلال عملية المحاكاة اصبح الحجاب قطعة ثياب رائجة بين نساء المسلمين من الطبقة العليا.

8-" Indeed, there is no Islam in a land where Islam is not dominant and where its Shariah is not established; and that place is not Dar-ul-Islam where Islam's way of life and its laws are not practiced. There is nothing beyond faith except unbelief, nothing beyond Islam except Jahilyyah, nothing beyond the truth except falsehood." Sayyed Qutb

في الواقع انه لا اسلام في ارض لايحكمها الاسلام ولا تقوم فيها شريعته ولا دار اسلام إلا التي يهيمن عليها الاسلام بمنهجه وقانونه وليس وراء الايمان إلا الكفر وليس دون الاسلام إلا الجاهلية وليس بعد الحق إلا الضلال .

9- " …… there are two kinds of culture; the Islamic culture, which based on the Islamic concepts and the Jahili culture, which is….based on one thing, that is giving human thought the status of god so that its truth or falsity is not to be judged according to God's guidance".

Sayyed Qutb

هناك نوعان من الثقافة :- الثقافة الاسلامية القائمة على المفاهيم الاسلامية والثقافة الجاهلية والتي تعتمد مبدأ واحد وهو اعطاء الفكر البشري المكانة الالهية بحيث لا يمكن الحكم على مدى صحته او خطئه من خلال هدي الله.

10- " During their reign, the Abbasids, who were more experienced (than the Umayyads), de-politicized the people, that is to say, they made the people less sensitive to the issue of imamat (leadership) and the destiny of society".

Dr. Ali Shariati

اثناء حكمهم قام العباسيين والذين كانوا اكثر خبرة من الامويين بنزع الصبغة السياسية عن الناس وهذا يعني انهم جعلوا الناس اقل حساسية لقضية الامامة والأمور المتعلقة بمصير المجتمع .

Appendix (F)

The validation letter

Dear Professor ,

I am , Hiyam Mahmood Khaleel, an M.A student enrolled in the Middle East University, working on my thesis titled " Ideology and the Translation of Islamic- Related Texts: Strategies, Procedures and Problems and ".

Based on your experience and knowledge in fields of linguistics and translation, I would like you to determine the suitability of these English texts which are used as a test to explore the strategies and procedures that Jordanian experienced translators use in translating Islamic related – texts and the problems they would face .

Your time, help, effort, and cooperation in commenting on the following are highly appreciated.

Hiyam Mahmood Khaleel

Middle East University

Jordan-Amman

hmkhaleel1972@yahoo.com

0788394048

Please write the personal information :-

1.Name……………………………………….

2.Specialization…………………………….

3.Place of the work…………………………

4.Work experience………………………….

Appendix (G)

The validation committee

Name	Specialization	Place of Work
Prof.Abdullah Shunnaq	Linguistics/ Translation	Yarmouk University
Dr. Ahmed Al-Harahshah	Applied Linguistics	Yarmouk University
Dr. Majid Abdulatif Ibrahim	General Linguistics/Phonetics and Phonology	Middle East University
Dr. Mohammad. M. Obeidat	Translation	Yarmouk University

Appendix (H)

Table (1): Demographic characteristics of the sample

Gender	No
Male	8
Female	8
Age	
20-25 years	5
26-30	4
31-35	2
36-40	3
More than 40	2
Nationality	
Jordanian	15
Iraqi	1
Work experience	
1-4 years	9
5-9	
10-40	5
More than 40	2
Educational background	
Two-year college	
B.A	2
M.A	12
PhD	2
Religion	
Muslim	16
Christian	
Other	
Major in college or university	
English literature	2
English and Translation	3
English linguistics	7
English language and literature	2
English for specific purpose	1
Islamic theology	1

Appendix (I)

Table(2): Frequencies and percentages of strategies employed in translating ideological Islamic- related texts

No	Item	Foreignizing strategy		Domesticating strategy		Wrong answer		Total	
		f	%	f	%	f	%	f	%
1	Mohammedism	10	62.50	5	31.25	1	6.25	16	100
2.a	recruit an assassin	10	62.50	6	37.50			16	100
b.	ayatollah[Khomeini]	14	87.50	2	12.50			16	100
c.	standard Islamic practice.			16	100			16	100
3.a.	Islamic extremism	8	50	8	50			16	100
b.	subversive radicalism	13	81.25	3	18.75			16	100
c.	preemptive	8	50	4	25	4	25	16	100
d.	fundamentalism	12	75	4	25			16	100
e.	ruling Iranian hierarchy	7	43.75	5	31.25	4	25	16	100
4.a.	Islamist state	3	18.75	13	81.25			16	100
b.	rogue state	13	81.25	3	18.75			16	100
c.	Islamists	12	75			4	25	16	100
5.	would be better informed by… than…	10	62.50	3	18.75	3	18.75	16	100
6.	submit	13	81.25	3	18.75			16	100
7.a.	Muhammad's lifetime	12	75	4	25			16	100
b.	veil	2	12.50	14	87.50			16	100
c.	Muslim conquest	3	18.75	13	81.25			16	100
8.a.	Dar-ul-Islam	14	87.50	2	12.50			16	100
b.	Jahilyyah	15	93.75	1	6.25			16	100
9	God's guidance	4	25	10	62.50	2	12.50	16	100
10	de-politicized	8	50	4	25	4	25	16	100
Total responses for 16 translators(21x16)=336		191	56.85	123	36.60	22	6.55	336	100

F: frequency %: percentage

Appendix (J)

Table(3): Frequencies and percentages of procedures employed in the foreignizing strategy

Item number	Recognized procedure		literal procedure		Naturalization procedure		Paraphrasing procedure		Total	
	f	%	f	%	f	%	f	%	f	%
1					8	50	2	12.50	10	62.50
2.a	10	62.50							10	62.50
b.	14	87.50							14	87.50
c.										
3.a.	8	50							8	50
b.	9	18.75			4	25			13	81.25
c.			8	50					8	50
d.	9	56.25	3	18.75					12	75
e.	7	43.75							7	43.75
4.a.			3	18.75					3	18.75
b.	2	12.50	10	62.50			1	6.25	13	81.25
c.	12	75							12	75
5.	10	62.50							10	62.50
6.	13	81.25							13	81.25
7.a.			12	75					12	75
b.	2	12.50							2	12.50
c.			3	18.75					3	18.75
8.a.	14	87.50							14	87.50
b.	15	93.75							15	93.75
9			4	25					4	25
10	8	50							8	50
Total	133	39.58	43	12.80	12	3.57	3	0.90	191	56.85

F: frequency %: percentage

Appendix (K)

Table(4): Frequencies and percentages of procedures employed in the domesticating strategy

Item .No	Transposition		Equivalence		Omission		Addition		Magnifying		Glossing		Moderating		Label		Total	
	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%
1			2	12.50			1	6.25			2	12.50					5	31.25
2.a	6	37.50															6	37.50
b.					2	12.50											2	12.50
c.	13	81.25					3	18.75									16	100
3.a.	8	50															8	50
b.					3	18.75											3	18.75
c.					4	25											4	25
d.					4	25											4	25
e.					5	31.25											5	31.25
4.a.	13	81.25															13	81.25
b.	10	62.50	2	12.50							1	6.25					13	81.25
c.																		
5.					2	12.50							1	6.25			3	18.75
6.							1	6.25					2	12.50			3	18.75
7a							4	25									4	25
b.			14	87.50													14	87.50
c.			13	81.25													13	81.25
8.a.					1	6.25									1	6.25	2	12.50
b.											1	6.25					1	6.25
9			8	50			2	12.50									10	62.50
10									4	25							4	25
total	40	11.90	39	11.60	21	6.25	11	3.27	4	1.19	4	1.19	3	0.90	1	0.30	123	36.60

F: frequency %: percentage